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Jesus said to hie disciples. Whom do you say

Simon Poter ar swored Ind said : the Son of the living God. Thou art Christ

And Jesus answering, said to him Blessed art tron Simon Bar Jona because flesh and blood hath not revealed it to thee, but my father who is in heaven. And I say to thie that thou art Peter, and upon this rock I will bulled any Chucke, and the sates of hell-shall, not prevail against it.

AATES OF HELLESHALL NOT FREE THE KEYS OF THE KINGDOM OF HEAVEN. And whatspeyer thou shill bind
apon carth, it shall be bound also in boaten. S. Matthew xvi 16—19.



'Is the Church likened unto a house ! It is placed on the foundation of a rock, which is Peter. Will you represent it under the figure of a family! You you represent it under the figure of a family? You behold our Redeender paying the tribute as its master, and after him comes Peter as his representative. Is the Church a bark? Peter is its pilot; and it is our Redeemer who instructs him. Is the doctrine by which we are drawn from the gulph of Sin represented by a fisher's net? It is Peter who casts it; Peter who draws it, the other discuples lend their sid, but is a Peter that presents the fishes to our Redeemer. Is the Church represents the usings to our redicemer. Is the Church represented by an embassy 1 \*Santi-Peter is at its head. Do you prefer the figure of a Kingdom! \*Saint-Peter carries its keys. In fine, will, you have it shadowed under the symbol of flock and fold; Saint Peter is the Shepherd, and Universal Pastor under Jesus Christ. S. Francis of Sales. Controv! Disc. 42.

VOL. 4.

## malikak, march 18, 1848/

NO. 9.

#### CALENDAR.

Manuse 19-Sunday-II of Lent' Semid 20—Monday—S Joseph Conf. Spouse of B. V. M. From 10th doub II class 31—Tuesday—S Benedict Abbot Houb 22—Wednesday—Feast of the Lance and Naile of our Lord J. C. Great doub 33—Thursday—Officer of the Day Simp 24—Friday—Holy Winding Sheet of our Lord J. C. Great Doub 25—Saturday—Annunciation of B. V. M. doub II class Hollday of obligation S Joseph Conf Spouse

[From the New York Freeman's Journale] THE TITE IS D. D. Billion of New York, on the importance of thing in Communion with Christs One, Holy Cutholic and Applicated Church.

Dear Reader.

Daix RADER—

56. The order, according to which our dividence proceeded, in the establishment of the Church, is well worthy of cour deepest const ration. He alone is in His prairight, the the Bishon and Pastor of our agole. Whatever, sp Titual powers have been exercised, by the might sers of His Church, aro, powers o a origination in themselves, not conferred by human authority but are delegated by Him, so that through them as ministers of God, and dispensers of the divine mysteries. He is still propagating the knowledge and dispensing the masteries of man a redeing tion, through the merits of His Passion and Death. He first, as you have seen, brought ove to belief in Him, these who are spoken of as His "disciples." For their sake He selected, from among themselves, some to be "Apostles. From among the Aposties He selected one, "Pe to be their Chief, their supreme visible Head on Earth, the common Centre of them Union, and the great Key stone, so to speak, of

Thus, the order which he prescribed, and ad thorised by His own example, is, that all should be disciples, in the first instance :- and then that the divine call given to some, by his Spirit to higher states in the church, should be outward ly recognized and approved, by the pre-existing authority, with which He had invested her Otherwise there would be no protection for Ilin fold from the inroads of wolves, presenting them solves in sheep's clothing .- Otherwise, any one might pretend that God had called him to the work of the Christian ministry, and laying hold of the Bible, might rush to the first pulpit he found vacant, there to give out, as the doctrine of Christ, the dreams of his own opinions. In fact, something very like this has taken place, and become general, among the private reason ers.

the Apostolic Arch, which should bind all the

parts of the Christian edifico together.

47. But Oar Redeemer took precautions against this, both in the example of his own Ministry, and in his injunctions to His Apostles He did not enter on His public life even on the strength of His miracles; for, the great object of His miracles was to prove that God had sent Him. He did not pretend to teach of Himself, but "whatsoever things Ho had heard of the Father," Ho made known to them; as if intirnating for their model, that His preparation for His public ministry was in the condition of a disciple-one who learns first, and is sent to teach afterwards. And, accordingly, when he assedulegates the office of teachers, in His stead, to The Apostles, 'le prescribes the order in which

you go and bring forth fruit, and that your fruit It is in this way that the Aposties themselves, and their successors down to the present day, have ever proceeded in recruiting the Sanctuary, and continuing the Apostleship of the Church. The individual candidate for the holy ministry, even though inwardly called of God, required to be outwirdly recognised and approved, by the proper authority pre-existing. Thus Mathias, Timothy, Barnabas, Titus, Cle ment, and others, were associated to supply in order of the Ministry, the spiritual wants of

no sail increasing disciple hip. "."
"58." To the importance of this economy, cannot tod carnestly call your attention. It opens dp the evidence of a great principle of Divine wildom in the catable interior of the Church, and of Frest comfortand consulation to those who store in her secred communion? By the light of this principle, and the facts of history, the last. ed, or the Illiterate Catholic, can trace his relaof Our Redeemer, through an debroker contest tho officers of the contest through an debroker contest tho officers are the contest to the state of the contest to the contest t ildys jo which the Saviour of the world preach, edificity finds in one schoo, now order of God's goodness, by the well of lead, or front barkeof refer on the take of Callee, Such Catholic is under the pastorship of a clergyman who has been sent by his Bishop—that Bishop had been sent by other Bishops, pre-existing im the Church; and, under the approbation and confirmation of the successor of St. Peter in the see of Rome, -associated to the Apostolic bodyeach one of those Bishops, had been sent in like manner, and so on, in the ascending series, until you reach the apostolic age, whilst, by a singu lar, special, and most remarkable providence of Christ over his Church, the direct line of the successors of St. Peter, is as traceable, name by name, and from age to age, from the days of Christ, as the successive names of the English Sovereigns, since William the Conqueror, or of our Presidents, since the adoption of the American Constitution. In no case, from the Sovereign Pontiff in the See of Peter, down to the humblest grade in the ecclesiastical hierarchy, has any one ever been allowed to rise from the lower, to the higher grade, of ecclesiastical subordination, except by the approbation and confirmation of the pre-existing sutherity of the Church Apostles, who had been sent by Christ, who had been sent by God.

59. But it was not enough that they should have been sent, or approved, by the pre-existing authority of the Chorch-for, as Judzs had fallen away, although called by Christ to the ministry, and as any individual Priest or Bishop was liable to fall away, it was necessary to provide for the safety of the flock in such contingency. and that provision was made in the very conditions on which the Church conferred pastoral powers, and recognised, the official character in each of her ministers. The individual was supposed to have learned, as a disciple, what he was to teach, in his ministerial capacity-namely, all things whatsoever Christ had commanded his Apostles. The living and universal Church, at the period of such appointment, was in conscious ssion of what had been commanded by our Lord. So that, the new minister was bound, not only by the conditions of his appointment, but elso, by his most solemn oath and vow, to teach the doctrine of the Church, and to teach, as doc-

novel or hereiteal doctrines, the fact of his having been cout, inghe first instance, by proper authority, could not avail him in an attempt to load the portion of the flock over which he had been placed, into poises and destructive pasand destructive pasbefore his appointment; and the Spouse of Christ would have been lest unable to protect her children, if a. e flock were thus exposed to be involved in the apostacy of the faithless she pland, who had been placed over them, not for his sake, but for theirs. In all such contingencies, the Coursh sevoked the mission, and withdrew the jurisdiction, of the hireling shopherd, " whose own the sheep were not." It ichiained for ail such pastors, and their adherents, to renounce and denounce the Charch, and to turn Provate reasoners -both of which they seldom failed to do.

60. Now, dear Reader, if you were a Catholie, you would be filled with pratitude to the Divine Founder of Christianity, for having (in the brganization of His Church) thus tenced and guarded round about the sacred deposit of His revelation, with such precautions, and such means of security. You have seen already, that Church and id . : i d His i wa voice with that obstices extense entire commissioned to carry on his Ministry " Ho that heareth you, hear eth Mo." And what is recorded in the beginning of the tenth chapter or St John, is as true to day in the Church, as it was when first de clared by her Di the Founder - Amen, amen I say to you . that he that entereth not by the door into the sheepfold, but climbeth up some other way, the same as a thief and a inborr, but he that entereth in by the door is the sheeherd of the sheep. To him the porier openeth, and the sheep hear his voice, and he calleth his own she p by name and leadeth them out when he hata led out his sheep, he goeth before them, and the sheep follow him , because they know his voice But a stranger they follow not but fly from him, because they know not the voice of strangers "

61. It has perhaps, never struck you, that the Greek word Apostle, simply signifies one sent. So, also, the word missionary, derived from the Latin verb mitto signifies the sameone sent. Hence, as you have seen, our Divine Saviour taught on earth, as the Apostle, or the So that by a Divine institution, our Pastors are He conveyed to those whom He sent, and they, sont by older Pastors who had been sent by others as boing the depository of Divine. Authority to send, conveyed it to others in proportion as the wants of the Church, and the succession of time. required. You perceive how intimate the relation between this economy, and the principle of faith and doctrine, as set forth in the preceding letters. God had appointed that men should receive and believe the doctrines of revelation from the teaching of those who were thus com missioned to make them known. The car, and not the eye, was to be the inlet of the soul,-and thus St. Paul eloquently and beautifully forth in the Epistle to the Romans. " How then, shall they call on Him in whom they have not believed ! Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they are sent? Faith then, cometh by hearing, and hearing by the words of Christ." The opinions of the Privato Reasoners is very different from this. According to them, faith cometh by seeing, and the true preacher is the voiceless Bible; and, accordingly, their Apostles are the colporteurs, who

its Divine use of unspeakable value, this being only the abuse of it.

In the Epistic of the Hebrews the inspired criter lays down the rule for the assumption of the ministerial character, in the Christian Church. ' Neither doth any man take the honour to himself but he that is called by God as Aaron was." -Now, Aaron was called by God through, the pre existing authority and outward appointment o. Moses. In the cloventh chapter of the Apostles Acts. Barnabas is sent to Antioch, and there with Saul, he " taught a great multitude," so that at Antioch the disciples were first named Christians. After the dispute respecting Gentiles and the law had been settled, in the Council of Jerusalem, the disturbers are spoken of in the 21th verse of the fifteenth chapter, as "some going out from us" . . to whom we gave no ommandment, 1. c. whom we had not sent.

62. In short, there is no instance on record in a luch the mission did not emanate, from the prexisting authority of the Church, conferred in an outward manner, except in the case of St Paul. llis mission was, in some sense, an exception to he established order. He had been miraculously enhanced with a knowledge of the inthand
description other. A poster participation of the authority to teach and preach the same to a Christ Hunself But yet, even this did a state of in an invisible manner. Therefore whitesess of the light and of the sounds which suddenly changed the persecutor into a vessel of election. and an Apostle of the Gentiles Besides, this, he confirmed his mission by miracles, the power to operate which, conferred on him in attestation of his having been sent. A similar power Ahe Aimighty never failed to confer on the Prophets or other extraordinary messengers, under the Jewish dispensation. But in the economy of the Christian Church the Apostleship of St. Paul is the only austance, and that is sustained by, its own supernatural evidence. In all other instances the mission i. c. the ministerial character and office of jeaching and preaching the revelations of Christ was derived from the authority pre-existing in the Cuhrch, and which had descended from God, through Christ and His Apostics, as we have already seen.

63. In this exposition, dear Reader, I have arceted your attenuon especially to two points. The mission of these who are to teach the word of God; -and the revocation of powers when any of those sent cease to discharge the functions of his appointment. The mission, as the term is used here, implies, a -pre-existing power and authority to send. It implies a person to be sent, and ministerial duties, which he might not lawfally undertake without such appointment and deputed abthority. Besides, it supposes that before he is sent, he is inwardly called of God, and is instructed in the extent, and limitation, also, of the office which is conferred upon bim .- In all this, however, I speak bof of the visible organization of the Church, effected by Divine wisdom and goodness to preserve to us the word of God, as such, and the salritual means of grace which Ho has appointed for the progressive, and perpetual regeneration of mankind, as applying to them, individually, ic communion with the Church, the merits of His sufferings and death. These means have reierence to the interior spiritual life, of which I shall treat hereafter. Compared with these precious institutions of our God, the outward organization, of the Church is, one might say, but as the casket to the jowel within-valuable on account of what it preserves. The preservation of thoughed de-\* it is to be earried on—"As the father has sent trace, nothing besides. Hence, if, as in the case me so also I send you." And signin, "You of Nestorius and other fallen Bishops. any the harvest of faith, but the contradictory specimes concerning perceive, if they are not the Arve not chosen Ms, but I have chosen you that one of the Episcopal order should embrace sations of Private opinion. Still, the Bible had by prejudice to recognize the saci, that in break

64. Let us apply to them some of the test which are so positively enjoined, so universally adhered to, in the Primitive, Apostolic, and Satholic Church. You have seen already that wnat they call ' faith,' "-doctrine of the Bible,' &c., is nothing more than their own opinions. These opinions have been aggregated in certain formularies of belief, called Articles of Religion Confessions of Faith, and the like. These collected and concentrated opinions, they support on a living traditional opinior, to the effect that the symbol contains the substantial meaning of the written word of God-and although the Holy Scriptures, as they protend, are plain and intel ligible to all, yet they present to their several schools the symbolism of their opinions express ed in their Confession of Faith, as,-if they will excuse me for so saying—the Bible Made-Easy. Doctrines, as positive facts of revelation they

have none ;- and, on their principle of private opinion, cannot have. But supposing that they had doctrines among them, has any of them the right, consistently with the order which Our Lord established in His Church, to teach or preach them in his name? Observe, I do not say, especially if the matters were of less sacred consequence that they have not a right to preach their opinions to all mankind But in that case, too, candor and fairness should induce them to proclaim that they promulgate,-not the doctrines of Christ, as facts, or revelations,-but simply their own opinion as to what those doctrines are The wrong, which I think they do to the simpleminded, is in seeking to have their opinions reseived as the teachings of Christ Himself. If they had received the true mission this would not, could not, have been the case. They would have been great in their generations, by their association with the Apostolical and universal ministry of the Catholic Church in preaching the dectrines which she received from Christ and His Apostles ;-but personally, and of themsolves, they would have been as insignificant, as e school truth which their succes prolongs. ne would would be stricken with horror, if us mimiter dated to put forth his opinion, no matter how learned he might be, as, or instead of, the doctrines of thrist, which ho was supposed to have learned, before his admission to his sacred office, and was bound to teach afterwards. But Private Reasoning has changed all this. The world at this day, or at least in the language which we are accustomed to hear, recognises the man, who dresses in a grave and reverend costume, and who volunteers such views as occur to his mind, from reading a passage in the Bible, to any public audience that may listen to him, as a "preacher;" then a preacher is "a minister of the Gospel;" then a minister of the Gospel is an "ambassador of God"—here they will tell you to "see Mathew, Mark, Luke, John, Acts of the Apostles, the Epistles and Apocalypse, chapter and verse"-and thus, by deceptive aliding scale of human language, and a direct perversion of the Scriptures, they come to be regarded as persons whom Christ had sent to carry on the work of His ministry.

65. I would not have you disregard the con ventional usages of society, or the courtesies of social life, by which the character of the sacred ministry is recognised in such. But, speaking according to the truth of God, and the eternal interests of immortal souls, it is altogether unne-cossery to scratinise the claim and investigate the basis or foundation on which it is supposed to rest. By whom were these supposed ministers of Christ sent? This is a test question. The Church of God is older than they. Did she sent them? Assuredly not. Had she sent them in she first instance, when they ceased to be faithful to their appointment, she revoked their mission and cancelled their authority. Did God himself send them, as extraordinary envoys? Then, like St. Paul, let them appeal to miracles to prove their mission, and like him, too, preach the doc-trues which he had revealed to the Church. If is certain that, in the first instance, they were not bent by any recognised pre-existing authority in the Catholic Church, or of any other pretended Church on the face of the earth. For instance, when Arius, or Nestorius, or Eurnhes, or Pela-

ing one they have destroyed both—albeit, they divided. Who sent them! Not the Church; 's search the Semptures' in quest of the rejected and lost treasure.

One of they either left, or were expelled from her community. Not Got ; 'For this would be authorwing them of pull doubt the Church His Divino Son by instituted. Not shomselves; for no man can send himself, more than he can baptise himself. Who then send them! Not their followers; for it was only in consequence of a prefended mission, that they could have followers Not the Emperora of the Eastern Empire, nor of the Western; for emperors are of the earth, earthy. Not the princes of Germany, not the Parliamentz ind, for they have no apiritual power or authority to confer. By whom, then, they sent, in the first metance? Evidently they had no mission from Sod-they were not seat by Him, and could not be sent by any other.

Now, deer Reader, give, I pray you, this letter a second and More attentive perusal, and atudy deeply the importance of its contents.— There is, at the present time, a certain form and order of mission for those who assume to be preachers of the Gospel, among the Private Reasoners. But, in the sight of man, there is no reasonable evidence of the warranty by which it is carried on; nor can there be, in the eight of God, according to the want prividences before us, any reality. Examine this question ... The economy of God In the organizing of His Church is manifested as you have seen, "how can they preach unless they are sent." Not does this vary in its analogy with the outward display of His Aknighty power, in the material creation and government of the world. Every beam of light reflected from the earth must have a sun from which it proceeds. Every tree that grows must have a root by which it derives nutriment to renew its vernal foliage. Every stream or river that is seen gliding onwards, must have a fountain to supply the flow of its waters. Every minister in the One Holy Cathohe and Apostolic Church, both at present, and at every period, has been sent, in regular order, by those who were sear by the Apostles, who not so with the ministers of religion among, the Private Beasoners. If they are a tree, where is their root? If they are a river, where is the fountain from which they flow?

# The Cross;

HALIFAX, SATURDAY, MARCH 18.

NEWS FROM THE UNITED STATES. The Very Rev Dr Spaluing has been appointed Coadjutor Bishop of Louisville by the Holy See. Dr. Spalding was a distinguished student of Propaganda, has laboured many years on the

Mission in the United States, and is the author of several interesting and able Publications. The Evidences of the Catholic Church, the Refutation of D'Aubigne's History of the Reformation, an account of the Missions and state Religion in Kentucky &c. He was also a constant contributor to the Catholic Magazines and Periodicals in the United States. His elevation to the hierarchy has therefore been hailed by all the friends of religion as a most granifying event.

The New York Journals continue to lacerate Bennett for his impudent and disgusting attack on the Freeman's Journal. They are wrong bowever, in supposing that the exposure of his infamous career will deter the miscreant. The old advice of "Tell truth, and shame the Devil" may, if followed, produce some effect on Beelze bub, but in the case of Bennett, it does not apply at all. The Devil hunself could not shame him There were some apt scholars of this discarded pedagogue in this neighbourhood, but, with Bennett, they are going headlong to their common master.

It is computed that one hundred thousand Catholics, principally Irish and German, arrived in New York from the 1st of May 1847 to January 1848. An equal number has arrived at all the other ports in the United States. An addition of Two handred thousand in 8 months is no doubt a gratifying accession to our ranks at this side of the Atlantic.

It was stated some time since on the authority of the Boston Chronotype that during a fire in Troy N. York by which the Catholic Church was consumed, the Sextons of the Protestant Churches refused to ring their alarm bells. The

and he the Cross sopied the unfounded rumour from the United States Journals we feel great pleasure in publishing this formal contradiction. We wish we could as truly contradict the report of the wanton attack upon Catholics which was mide at a Church Tea Party the other evening at Mason Hall by one of the holy spouters we calls himself Reverend? His Reverence could not enjoy his dish of tea, without treating the company to a dish of scandalone a late of the absent Pa-plate. We have a chard the creature's name, but when we do no, ye shall give him in large Capitale all the notoriety which he seems to courts. One would imagine that all the fifth and nastiness which are incedently fung upon us from the Conventicle Tube of this city, ought to ify the most rabid cravings of bigotry. it seems our calumniators me not satisfied with this, they must also give vent to their narrowminded prejudices at Tra parties also. We be-lieve that Catholics are never known at their con-vivial meetings to fall fool of their neighbours on the score of religion, and the least we can expect is a return of this rational forbearance.

A Rev Divine was lately collecting Subscribers for a No Popery Paper in Boston, when at Uxbridge Ms. he gotinto a little affair, which proved there was a wolf on the track. His Reverence got out of the scrape, and the matter was hushed up by his paying 100 dollars.

The Birth Day of Washington was celebrated with great sclat at Georgetown and Worcester Colleges, both of which are conducted by Temits' Who can say that Catholicity is increical to page 4 meijour

There was a Requiem Mass in Boston as which Bishop Fitzpatrick officiated for the repor of the soul of the Princess Adelaide, sister of the ling of the French. Dr Ryder of Worcester College preached the Funeral Oration :-

The Methodist mission in Oregon has turned out to be a complete failure. It was long suspected, and is now discovered that the Missionaries paid more attention to the fleece than to the welfare of the flock. A. Mr Gary was sent out by " the Board" to examine the state of the mission, "and to correct the abuses, which the Board had reason to fear, had aprung up in it. We new understand that "when he reached Oregon he found the mission extensively involved in secular business's and that it had become largely engaged in agriculture, mercantile business milling, blacksmithing, carpentering, cabinet making &c!! A noble plan no doubt for " con resting the heathen!"

#### "CHURCH TEA MEETING." MORE "AWFUL MIRTH."

An " Affair" of this description, to which we have alluded elsewhere, "came off" lately. If the parties there assembled had confined them selves to the ostensible object of their meeting we should have no reason to complain, nor should we notice for a moment any of the proceedings. But as we have been provoked to direct our at tention to this Tea atrical display, this compound mixture of Bohea and the Bible, the only revenge we shall take is to publish from the Papers a part of the luscious description of this Agope, or Love-and Scripture Feast, which has been communicated by one of the party.

"The fair young ladies, too-God bless them appeared as if nature had formed them for their own enjoyment, the reakingret with many appeared to be that they had not the opportunity

"Tripping it on the light fantastic too."
The brilliant Polka players the Band seemed to tantalize many of the fair ones, some of whom beautifully illustrated their feelings by a little playful distortion of the muscles of the face ; and hen, where was the youth so lost to all sense of Woman's charms, "nature's richest gift toman" as not to watch with longing eye the

" Posting lip of bland pe Ripely suing logical invasion,
Ripely suing logical invasion

But why attempt for draw appetitie, to which,
had we even the pen of a Byron or a Moore, we
could not do justice! I first

There! Christian Public. There a speci-men of the manner in which Church objects are to be promoted ! Such an avowal of undisguised libertinism in the writer of this offensive and disgusting description, would, if founded on trath, when Arius, or Nestorius, or Eurnes, or Pelagrus, or Waldo, or Wickliffe, or Luther, or Calgrus, or Waldo, or Wickliffe, or Luther, or Calalluded to has addressed a Letter to all the Papers
with the modern a mission of the real motive a mission or the establishment of a Republic. In any case
authority could either of them derive a mission report, and says that one of the Protestant Clerto propagate the several schools of private opinic
gymen rang his Church Bell on the occasion with
Ladies too, are highly compligeentall.
This is creditable to all parties,
unselfah creatures it, "appeared as if Nature Governments from the King, and through thegive us a curious notion of the real motives which of all the Oriesta dynasty, the recal of Hearty V.
brought together such a flottering of the "onloor the establishment of a Republic. In any case
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"peck at the crambe of heavenly pomfort." I the paper of Europe and of the world seems in
"peck at the crambe of heavenly pomfort." I the paper of Europe and of the world seems in
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to propagate the several schools of private opinic
gymen rang his Church Bell on the occasion with
Ladies too, are highly compligeentally.
This is creditable to all parties,
unselfah creatures it. "appeared as if Nature Governments from the King, and through the-

formed them for their own enjoyment " And again; "the real regret with many appeared to be"-(what do you think, reader! that they were able to do so little for "the cause of the Church t" Not at all.) The real regret appeared

to be "the they had not the opportunity of "Tripping it on the light fantastic toe." And this too at a roligious gathering! What would St. John the Baptist say to such bonneing Damaola t

Enrihermon, those meek eyed Doves did not scape some of the honours imartyrdom; and escape some of the nonoursess marryroom; and in this instance, of all the fyrants on earth; the Brilliant Polka" was the cruel executioner. The unfeeling Polka" tantalized many of the fair ones!". What a pity some colestial explose fair ones!". What a pity some colestial et size from the "Songs of Zion" did not soften the pangs of this Polka (absolifation! especially when the dear victims so "becutifully illustrated their feelings, by a little playful distortion of the muscles of the face!!" We always thought We always thought that any " distortion" of the face was fatal to beanty. But Love is blind; and an Insmorate of this description can transform muscular conve-tions into illustrations of beauty. In one point we fully agree with the writer. It is only the lascivious pen of "a Byron or a Moore" that could do justice to such a picture, that is I has heathen sketch of it be correct., Seriously we ask, how is it presible that a healthy tone of morality can prevoil if Religion is to be associated in the minds of our youth with such nauseous stuff as the above. There is here religious Bunkum. more uumeauing eant, mere senseless (waddle, more vapid efficien, more arrogant protension, more gross imposture, more spiritual charlatan isin, more maral quackery carried on in Halifan in the course of a year than in any town of equal size in the world. This is our deliberate opinion. The witten guile are periodically duped and attipped of their covering. But when the feathers grow again, those ailly birds return to the new of the Decoyer with as much blindness as ever

This gullibility is now so well known in 4 % reign parls," that when a man will not or cannot eam a decent livelihood at his trade or profession, he starts for Halifax to "raise the wind" and after having well " feathered his nest" in a brief but lucky spouting Season, he decamps, laughing. in his sleeve at our stupidity and folly.

But, to return to the Tea Party from which we have made this short digression; we would recommend our neighbours whenever they assemble on festive occasions and especially under the auspices of religion, to abstain from abusing or caluminating the absent. We have no desire to quarrel with any one on account of his religious opinions. We believe, as firmly as we do in the existence of God, that there is but ONE TRUE RELIGION, and that there is no salvation for those who are wilfully separated from the True Church in which alone that Religion is to be found -But whilet we condemn and deplote his error, we know how to love the man—the brother, the fellow creature, the fellow subject of the felsewhere, we never assail. The war of aggression comes from our opponents, and we are always acting on the defensive. And surely no one will expect that we will tamely allow ill-mannered Reverends to abuse and insult us at Polka Tea Parties, even though the word Church should be connected with them.

NEWS BY THE CAMBRIA.

The news received by the Steamer on Wed-nesday is the most important which has arrived here for many years.

Paris was in Revolution. Much blood has seen spilled The troops and the people have come into collision. Gainot, who ought to have been dismissed two years since, has been compelled to retire. The King, it is said, has abdicated in favour of his grandson, but we have seen no official document from him to that effect. The Duckess of Orleans and her-two children have presented themselves in the Charaber of Deputies, whose deliberations were interrupted Deputies, whose deliberations were interrupted by the fiolent incursions of the populace. Every thing was in disorder and confusion, and some frightful reminiscences of the worst hereve of the early Revolution was the control of Provisions and Survey bear and the early Revolution of Provisions and Survey and the expulsion of all the Orleans dynasty, the recal of Henry V. or the establishment of a Renultion. In survey was the result of the expulsion of all the Orleans dynasty, the recal of Henry V.

met with popular enthusiasm. Home had a Festa and an illumination in honour of tine auspicious event. The King of Saidinia has also published at Turin a liberal Constitution of his own accord, and the Grand Duke of Tuscany has solemnly promised to do the same, within Nearly all Italy being thus constitutionally revolutionised, Austria must necessarily retrace her steps, and treat her Italian subjects in Lombardy with more justice. All these events will relieve the Pope from any necessity of being under an obligation to England, a circumstance which fills us with unbounded plez e to English ministry have not been ashar ed to ayow their object in courting the friendship of Pius IX, and their organs have gloried, in what they eall, the success of Lord, Minto at Rome. division in the House of Lording the Diplomatic Bill, when by a majority of 3 the Government were defeated, and English bigotry declared that though they would consust to send a minister to the Sage. Hills for the purpose of enslaving the Irish Catholic Church, they would not receive eny one in Holy Orders as an envoy from the Pope. Rome, we hope, will now clearly understand what it has to expect from English patron age and friendship. We succeedy hope that Pius IX will break off all negociations with the inveterate enemy of his name, his Church, and his over faithful children in Ireland.

To all appearance the Whigs are very unsteady m their seats. When driven from office there will be many dry eyes in the nation.

If a Republic be established in France, and Lord Palmerston continues at the Foreign Office, we will wager a durat that there is fierce war between the two Countries before six months.

The " pious fool ' of Alton Towers has reseived another severe and well-merited castigation from the Archbishop of Turm. Amongst things, Lord Shrewsbury is convicted of deliberate falsehood, by the Archbishop, the Bishop of Elphin, and Mr. Lucas of the Tablet. What's pity that generous Iroland over helped to emancipate those craven English Catholics of the Beaumont and Shrewsbury School !

Ireland is still suffering from famine, disease, and, worst of all, from disunion. But we will never despair of her fortunes.

The demonstrations in Paris at the Obsequies of O'Connell were such as to gladden the heart of every true Irishman throughout the world. We will publish a particular account of them in our next, together with the magnificent Funeral Oration of Abbé Lacordaire.

We fear very much that if the important news from Europe should reach Washington before the signing of the Treaty with Mexico, the Americans will reject the Treaty altogether, and declare for the annexation of all Mexico. European powers, England included, will have

now quite enough to do to mind their own affairs.

With regard to this Province, we think that
the people of Nova Scotia are worse than mad. if they do not insist on the fullest possible ex tension of self government, and the entire management of their own affairs with the most dutiful allegiance to our gracious Sovereign. England cannot, will not, refuse any rational claim made by her North American Colonies. It is hard to tell how the contemplated Railway will be affected by the news from France. Though the obvious interest and policy of the Mother Country require its construction, we fear that a failing Budget and an impending war will retard the execution of this great project.

We copy a passage from O'Conneil's Life, by Mr. Fagan, v hich is not without interest :

A remarkable incident occurred on this occa nion, which deserves to be recorded. When Mr. O'Connell and Mr Mahoney retired from the bar, they found their places under the gallery occupied by two gentleman-one old-the other young-and the other benches under the gallery which during the early part of the evening were empty, were now filled by the suite of tha French embassy. Room was made, by the two gentlamen for O'Connell and his friend. O'Connell aat between the Sergeant-at-Arms and the old gentleman.—Mr. Makeny between both the atrangers. They entered fato conversation famitiarly with O'Connell, and spoke English, like natives. These strangers were no other than the present Louis Philippe, King of the French, and his son, the late Dake of Orleans, who were ¿ ligious liberty.-p. 653.

mediation of the Pope the concessions have been MORE RETORTS ON THE SHAMELESS CALUMNIATORS OF IRELAND.

The London Exominer has lately published as article on the state of morals and religious information in Wales which we introduce to our readers with the appropriate remarks of the Dublin Free man's Journal When we think of the immense sums of money that are aboually sent out of England for missionary purposes to all parts of the world, we are forced to come to the conviction that there is great hypocrisy, or scandalous neglect, or both, amongst these capting Pharisees. Why don't they look at home, instead of abusing the Itish and other nations?

How advantageously, says the Freeman, does the education and virtue of poor famine-stricken. Connaught contrast with the noisome immorality and benighted ignorance of Wales. The Exa minor, a journal that has over been slert to find or make opportunities for holding up Irish crime to the scorn of mankind, in its last number, Jan. 15th, 1848, thus describes a portion of its own happy land-Great Britain-to which we are called upon to look for the practice of everything that is perfect :

THE BRITISH BOTTIA.

"They who so hotly contended last year that neither the quantity nor the quality of the education for the poor was defective, would so well to study the reports of the Commissioners of Inquiry in Wales. Few can have been prepared for the disclesures of the depths of ignorance and the slough of sensuality in the principality. Gene rally speaking, little is taught in the schools, and the fittle that is taught is worthless. The children of an advanced ago can reldom give a proper answer to questions relating to the most nutorious facts. One puts Dublin in Scotland; another rates Devenshire as the second city of the kingdom; another explairs that the Queen's name is Alexander, but has no idea where she lives; another classes a peacock as a vegetable; another does not know the name of the month or year we are living in. The schools are often as dirty as pig-styes, and many of the national schools seem to be as bad as those not connected with the church. But the schooling (education we will not miscall it), wretched as it is, is far from uniform. In the gridence of the Royd. J. Pugh, rector of Liandslyfawr, we find this specimen in one William Davis, a boy of sixteen, and who does not seem deficient in capacity from some of his replies, but as ignorant as a pig.

" I have never been maide a school or chapel. I do not know who to pray to. I do not know what becomes of people when they die-I have heard of God; I know nothing about Him. . I think I have a soul-I don't know what a soul is, nor whether it is different from the body. I never heard of the devil: I know nothing about him; "I have heard of him when people mear. . I have never heard of heaven; but I have beard of hell-heaven is the best of the two, but I do. 't know why."

Mr. Pugh declares that this boy is not more ignorant than the rest. His father is a farmer, raying £50 a year rent. The boy Davis expressed his desire for education, and parents generally are auxious to have the benefit of it such as it is, for their children; but they cannot reconcile themselves to paying anything for it, and, will not spare three half-pence a week for the purpose, in Mr. Pugh's neighbourhood (Carmarthen.) In the vicinity of Llandilo there are 100 children, between the ages of seven and sixteen, who attend no school or place of wor-

The Rev. Mr. Williams, of Hirwaren, ascribes the trost insurrection to the profound ignorance of the people, who can be made to believe any absurdity. A witness of the outbreak told him -" The men who marched to join Frost, had no definite object beyond a fanatical notion that they were to march immediately to London, fight a great battle, and conquer a great kingdom.

The ignorance of the farmers is profound and thoroughly self-satisfied—they seem the idea of improvement. A tenant of Mr. Chambers, when improvement. A tenant of Mr. Chambers, when slightest touch of shame." It would be a much saked why he did not claim the allowance of 24 better occupation for Lord Shrewsbury to spend per cent. for draining, answered, "He did not want any drains, 'twas all damned stuff, and not worth the bother, something like gnano." would not carry the guano back in his empty cart from Lianelly, whither he went once a week.

In the same enlightened neighbourhood Mr. Davis remembers the time when there was not a builder who could measure a wall.

and his son, the late Dake of Orleans, who were the masters of schools are, in many present to witness the stronggle for civil and repersons attempt in the report for North ing classes. We find in the report for North

Wales this choice specimen both of the voucher for the qualification of a teacher, and an astounding practical proof of the professor's accomplish-

" Sir, I am sending those fue Lines Concern-- School Master ata Good Teacher of a children and hears's good chariter cepin [keeping ja good time with children and very careful, in Teaching them I had my children with him a long time.

Witness our hands { David Dithomas-

The candidate so recommended wrote in tound lext as follows

" I willingly to come fore £6 per Quarter if you thinks proper.

I humbly beg to you to sand me a line in anwor with the Bearer.'

These evidences of learning were admitted as perfectly satisfactory by the parties engaged in the promotion of education. The man had been a weaver but having turned preacher, it was thought by his sect that the business of teaching would leave him more lessure for his ministerial avocations. About his qualification there was no doubt; it was probably as good for the one as for the other of his pursuits.

Endowments are shamefully abused. The report of North Wales states that endowed schools are amongst the very worst, visitation and inspection having been wanting, and the ill chosen master left arresponsible from the time of his appointment, many schools are in abeyance, while there is the most shameful breach of trust in the misar propriation of charitable funds available for their support.

Carnaryon has a pro-eminence in Welsh ignoranco and immorality. Wages are high, and drankenness flourishes in proportion. Men who earn twenty-six shillings a week will spend twenty-one in the public house, and bring the odd five to their families. The Rev Wm. Williams, independent-minister, says, 'They are beastly in their habits in this town."

In Merthyr, on the oth chand, the fault is laid with the women, who go about lea-drinking when they should be receiving their husbands, coming from their work, and supplying their halo comforts. A Morthyr man said, " If over I marry, I will marry a cook, for she will have something for me to eat when I come home"-a choice, and good reason for it; which indicates how much is wanting in the education of the female poor, and how much instruction in simple cookery would conduce to the comfort, the economy, and the morals, let us add, of the working classes, for the pleasure which the poor man finds in his home has much to do with his hants good or bad.

But to return to Carnarion-we find that seafaring men, without the slightest education, get tion or to keep a dead reckoning. The only teacher of navigation at Carnarvon is an old wo-

Chastity is held in no sort of honour amo igst the poor in Wales. Their habits are those of animals and will not bear description. The sin prevails without the slightest touch of shame .-But it is not venal, any more than the habits of animals in the same respects, and they are superior to animals in this particular, that the state of wedlock is recognised among them, and desired everything but waited for."

As Lord Shrewsbury seems to have fallen into Quixotic fit of missionary zeal we would recommend his lordship to keep before his eyes the Scripture truth that " charity begins at home,"and to send his rescripts henceforth to his countrymen the Britons, where ignorance and immorality, according to the London Examiner, have a pro-eminence, " where wages are high and drunkenness flourishes in proportion," chastiy is held in no text of honour," where their habits arethose of animals and will not bear description, 27 and where ain prevails without the his time in toaching his degraded "beastly" countrymen that there' is a God to punish the disseminator of infamous vituperation, and the more severely if the soisome story be " readily believed," than to endoise the rimoute by which the character ( , virtuous clorgy and faithful people are sought to be whispered away.

AN OLD MOOK.

A gentleman in Now Orleans has in his possession a manuscript copy of au old Roman mis

sil, written in Latin, or vellum, by a monke about the year A. D. 300. The book is consequently one thousand five hundred and forty seven years old, at least.

We clip the above piece of news from one of the City papers of last week So then there is still in existence a homan Mass Book-it is called Missale or Missal, from Missa the Massof the very respectable age of 1517 years! may fairly presume that many Missals were written and used long before the date of this ancient Manuscript. Thus, after all, Popery and the Mass, are not of quite such modern date as que canting Evangelicals would pretend. If a Missal was used 1600 years ago, it requires no great stretch of imagination to suppose that it was also in use two centuries before. We assert and beleve that the essential part of this sause Roman Missal was not written by a monk 1600 years ago, but composed by St Peter himself. Hence it is called The Liturgy of St Peter. This Liver. gy or Canon has received but the addition of a very few words from some of that great Apostle's early Successors in the See of Rome.

## PROTESTANT ENGLAND .- CATHO-LIC IRELAND.

TO THE EDITOR OF THE TABLET.

Sin-I should feel truly obliged if you could find a corner for the following extract from the Christian Remembrancer, a very respectable Protestant periodical. Is it not curious as well as astonishing that while the Times newspaper and some few Protestant Peers affect to be so horrified at the state of crime in poor afflicted Ireland, they seem to be unconscious of the more awful state of crime in England! What cold-blooded murders have lately been perpetrated! what dreadful autoides do we read of in the daily pa-Had half the number occured in Ireland -had even only a few-how exulungly would the Times and Lord Farnham, &c., have pro-claimed the fact and blazoned it forth to the wide world ' But, as Dr M'Hale so justly obsgrves in his noble, dignifed, and well deserved rehuke to Lord Shrewslury -" Yes, even in the worst of times crims was not greater in amount than that of England or Scotland, but as the stronger are always in the right, the intemperance of the Irlsh was brought out into more invidious relief, like the horrid murders recently committed, crimes more numerous and more atrocious, even against the Fifth Commandment-the Sixth is out of the question—are more noiselessly committed in the bosom of Lordon Society.

But let us listen to Protestant festimony .-Attend then, all ye who delight in May meetings, and who give your unsparing contributions to cultivate the swamps of the Niger, and so introduce the Gospel to the shores of the Yellow Sea, and learn what worse than heathen darkness is employed as masters, and grope their way about mantling over your own doors; ye who pity at sea, without skill enough to take an observa- poor Africans, have you no sympathy for those whose veins are carrying your own blood, and who are in a nearer sense, men and b ethren 1 Learn what ghastly shapes of misery and tice are stalking unobserved, and we trust in mercy, unknown, about your very thresholds! Talk of the slave-trade, remember there is a darker slavery of the spirit which has debased many millions of your own countrymen, here in Boastful, privileged Ei gland, to a condition infinitely belos that of the beast who pershes—which is daily consigning body and soul to hell—the sweet smiles of innocent childhood, the maidenly proprieties of girllood, the decent dignity of womanhood, those hely graces of the sex, which, ever since He ablinged not the Virgin's womb, it has been the especial dignity of the Gespel to exalt and to purify, learn we say, that these things are perishing from amongst us, and that heathenism, the very darkest and dullest, is a condition infinitely higher and more blessed than Protestant England with all its arts and artus, with all its Bibles, with all its schools and churches, with all its hospitals and charitable societies, wit! all its colonies and missions which it now exhibits. If even Pagan piety shrank alarmed at the ghastly recollections of a time when a people could no longer support its own vices and their remedies, how shall we tremble at the awful future of the remits of our social sins and of our wiful blindhess, to duties, which lie at our own homes?"n. 678')

Most of your readers have, no doubt, read the account in the Times of the 22d inst. of the deplorable state of education and morality in Wales. -I am, dear Sir, yours very sincerely,

THE OLD CHURCH OF ENGLAND, IRE LAND AND SCOTLAND

Fraedecessores sequimur.".

St. Bernards, ad Eugen Pap. " We follow our forefathers."

While others seek the unbeaten way,
That leads by flowery paths to Heaven,
Be it ours from such to turn away,
And follow what to us is given. Be it

We have a long and holy line, Landmarks of virtue, worth and grace Whose feetsteps, led by truth divine. Mark out for us each turn and grace

We have the marks of Holy Paith.—
Hope sweet content, love's purest gem
Laid up for us from bith to death,
In the Catholic Jerusalem.

We have the Holy Cross, to guide a Taguard, protent, support, defend,— Why should we sall turn assilo, To bunk for some ignobler end f

We have the unerring Word of God, Promised, and given, and ever true, and ever true, de have the path that Jesus trod, this high example to pursue.

Would we have holy martyrdom?

How countless is the Holy Band!—
Usher'd by gory violence home,

Before the throne of God to stand!

Where clothed in stoles of snowy white, By day and night with ardent zest. They raise for us, in God's own sight, The intercessional request.

From birth to death we have the grace, From each particular sacrament, To stay our steps in virtue s trace, in needful largess sent.

We have the penitential chair, Should blasts of sin our soul befall, Where by confession, tears and prayer, We may useal and open all.

have the hely bread of life. Strength preternatural to lend, Whereby we may temptation a strife, Meekly endure unto the end.

And when the nearing voice of death Calls to us from the gaping tomb, We have that precious gift of faith— The heavenly Viaticum.

These, more than these, are such as lure Our hearts with warmest love to cling To God's most Holy Church, and sure Hs will reward our following.

For life, or death, within its pale, Whither our fathers went before, Still shall we follow God's entail. Andstill shall love it more and more.

Yet, loving brother, ere too late. Apply thy heart to this deep thought.
Within this Church thy Lora doth we t,
Truly, although you thought it not

Let not delusion blind thine eyes. Nor ignorance seal up the light;— Unveil the mists of prejudice, Look boldly out, and judge aright.

Ah! if yo knew how rich and vist,
The stores of hade a grace within, —
What armour proof for circus pist —
What precious guards gainst future sin.

What nourishment for virtue a crowth What nourisment for string 8 strong, —
What depths in fight old one of foxo, —
How would you sail this go given and both,
And leave all joy thing joy to prove.

"How would you many the time mis spent, i In following ofter the anner. How heart and some the atmost bent, Give for the hely a athele rame.

How would you take no idle rest. This reconciled within the pale
Of God's most half thin the pale
Absolved, and fed before the rail.

Ah! brother, life is anort, beware Lest holy grace you so min now,
But ere it be too lite, prepare.
To meet your God, while that yo may.

nit: Vere Dominus est in loco isto, et Ego nescie-

Gen xxviii. 16.

Connexions of Peanch and Incland Count de Monteian oert, in ma letter to Mr. John . . O'Connell, tal' s of the outrent connexions between France and Iteland. These are stronger than the Eng' sh reple understand From 1091 to 1781 alser 1 . and Iroh were constantly in the lr At Lander, at Nere inden (where this, it Cremonn, at Almansa, Fourenw, & , these R gements greatly distinguished to solver By a de recoline Regent Duke of O 10 2, 1716, every Lish Catholic was

wretched Due de Praslin was the representative of Marshal the Viscount Clare, who commanded the Irish at Fontency The Duc de Fitzjames represents worthily the great Duke of Berwick, whose wife was daughter of Lord Clanricarde, and widow of Sarsfield. Marshal Bugeaud's mother was Miss Sutton de Clonard (county of Wexford). General Lamoneiere, the best officer in France, is also Irish by file mother. Col. M'Mahon to whom Abd-el-Kader surrendered. Marshal Reilly, Count Bourke, Colonel Cancillion Count M'Carthy, Viscount Walsh, O'Dillon Barrot, and a host of Counts and Countesses in tho Faubourg Saint Germain, still retain their Irish names; bu' numbers of others have adopted as is usual in France, the name, of their estates. These and the remaint of the '93 at Paris associate little; they have, however, one feeling in common-a great dishie to the British name and nation. Bugeaud, while in command in Algeria, promoted the Irish much. The Foreign Legion is full of them. Its interpreter, the best Kastern scholar in France, was M. de Slane, a native of Ecoles street, Dublin, us he himself cold the principal aide-de-camp. On Szint Patrick's Dav, repudiate this principle would be an absurditythe Marshal of Isly and most of his staff, sported the trefoil on the plains of Africa; and the Irish portion of the Fereign Legion, including our great poet's son, poor Moore, went to Mass to the tune of "St Patrick's Day in the Morning." In case of a war with England, these are the men who would act as interpreters in any invasion of these countries .- J. E. O'R .- Anglo Celt.

"THE CURTIS OF HEREFORD .- An address, deprecatroy of the proposed elevation of Dr. Hampden to the episcopal bonch, which has been presented by the clergy of the Archdeacoury of Hereford to the Archbishop of Canterbury, concludes with the passage following .-

"We are not aware that any inconvenience will accrue by setting aside the appointment of Dr Hampden. It may occasion a temporary hiatus, a momantary chasin, in the arrangements of the Church, but we can assure your Grace that our Ghurch has within her bosom a thousand Curtis ready to leap into the gulf, and that we should not be found wanting in the day of nced.'

" We can easily believe these reverend gentlemen. No doubt there are plenty of clerical Curtin who are quite prepared to leap into the gulf which they allude to; the said gulf being, simply, a Bishop's shore. Nur, should it require to be filled up, do we in the least question the declaration of the memorialists, that they will themselves be perfectly ready to plunge into the vacancy."-Punch.

RIBANDISM .- GRAND DISCOVERY OF THE Tives -The Times has actually discovered. " that there ARE among the Catholic Clergy men, who will not flinch from exercising in the right direction, the vast spiritual influence they possess over the minds of the flocks committed to their care." This great discovery was made, in consequence of a correspondent of a Derry Conservative paper, having it his account of the de ection of a Ribbon conspiracy at Cloghan, of served "I would especially mention that for the past three years the Rev Win. Ramsay, P. l' , and the Rev John Devenny, P.P , have been uncessing in their denunciations of Ribandism Both publicly and privately they have entreated the deluded pessantry to withdraw from this illegal confederacy; and though their exertions were musuccessful, it has had the salutary effect of depriving the culprits of the sympathy of any of the respeciable Roman Catholics." There are some hopes of the Irish Clergy yet !!

CATHOLIC CHAPEL IN BOTE .- James Hamilton, Eaq., has given a site on his estate of Kames for a Catholic church. We understand the building will be immediately commenced. The spot fixed on is near the Point House, on the road leading from Rothesay to Port Bannatyne. There has hitherto been no stated place of worship in Bute in connection with the Roman Catholie Church .- Renfrewshire Advertiser.

FALKIRK .- Died, on the 11th of January, at the Catholic Chapel House, Falkirk, the Rev. Robert Cameron, in the 25th year of his age, and about three months after his promotion to to be consider I an I cof France Few of the and amiable youth, whose premature death is a real likeness '-Yes, like Him I am nailes old nobility are without Irish bood. Thus, the serious loss to the eastern district of Scotland. cross-like Him I wear a thoray crown!"

\*A SIGN OF THE TIMES.

At the annual dinner of the New England Society in New York, in celebration of the landing of the Pilgrims in 1620, a Bishop of the Roman Catholic Church was an invited an honored guest ! That this is a proceeding that the old Mathers would not," coton " to, it is very casy to imagine-but who cares! It marks the open ing of a better era-an era of Christian Toleration and Charify-of true Republicanism. bitter intolerance that has long prevailed (and still prevails thanks to the persecuting split of such papers as the N. Y. Journal of Commerce) in this Republic against the Roman Catholic religion and its followers, has always struck us as one of the most glaring of practical inconsis-tencies—and we notic with great pleasure the dawning of a brighter day. Toleration-religious toleration especially—is one of the cardinal and fundamental principles recognized and declared in every State Constitution, we presume in this Union, (excepting only New Hampshire) as well as in the Constitution of the United States. It underlies the very idea of a Free writer of this article. Colonel Sutton was his Republic. A Republican Constitution that should a contradiction in terms. It was to escape the persecutions of intolerance that our " rough and ready " old Pilgrim Eathers sacrificed the pleasures, the enjoyments and the comforts of home and civilized life, and became the self banished fornders of a new Freedom in New England .-But, after all, it was a sort of half freedomperhaps for Cotton Mather, but not quite the thing for Roger Williams! These same Pilgrims found the will following the power, and practised the very intolerance from which they fled-thus furnishing one of the most instructive lessons on record of the weakness of poor human nature Mrs Hemans' noble Hymn of " The Pilgrim Fathers" familiar to all our readers "as househol words," asserts with truth that the Puritans a ught, in our forest wilds, "Freedom to worship Cod !"-but the same Hymn also asserts, what a not so undenizely true, that

They left unstained what there they found i reedoin to worship God!

-all very well in poetry, and tending to feed far our pride of incestry; but, after all, we think it just about as well to 'own up' about the wher prose part of the matter. It has always occurred to us that a plain matter of fact oration, on the times of the Blue Laws, and of Roger Williams. and of the Essex Witchcraft, i'llowed by a . aund ing chorus of Mrs Hemans' ' Pilgram Fatners," would be a juxtaposition of inco gruities decid-edly funny '—something like the good merchant's daily interview with his docile clerk .- John, have you put the sand into the sugar ! Yes, sir. Watered the Rum! Yes, sir. Put the pounded chalk into the white lead! Yes, sir. Well, then, you may come in to prayers!

The old Puritan Fathers were, heyond's doubt, a noble band of men ,-rich in all their qualities of a true manhood, etern haters of oppression, glorious missionenes, after all, of freedom and humanity? But they were a good deal like other men, not in their strengths, to be sure, but in their eccelnesses. They did not like Rome, nor mother England's Church, nor did they inculeate any special fondness for them in their children-and it is reserved for their children's children to make the rapidest advancement from what was really objectionable in their teaching.

As we said in the outset, (and this is about all e set out to say), we are glad to notice the indication of the prevalence of a larger apivit of Freedom displayed in the attendance of a Roman Bishop at a Festival purely of New England origin. We are right glad the Society invited the learned and eloquent Bishop Hughes to be present, and " say grace" among the Puritans and right glad that the Reverend genileman (as might have been expected, to be sure, from his known good sense,) accepted the invitation .-And we are sure our readers will be interested to see the speech in which the eminent Prelate replied to the following toast. Here they are toast and speech-both welcome as tokens of the Progress of Improvement."-Burlington Free Press.

Pius IX .- Lately (says La Verite), a French. ecclesiastic, on being presented to the Pope, took in his hand a medal with the image of His Holiness upon it, to verify the likeness, and,a cruci-Robert Cameron, in the 25th year of his age, and about three months after his promotion to the crueiffx with emotion to his heart, and melts with company of Priest. Mr Cameron was a pious and amiable youth, whose premature death is a serious loss to the eastern district of Scotland. cross—like Ithm I wear a thorony crown!"

Robert Cameron, in the 25th year of his age, fix for him to bless, Horeupon the Pope, pressing Published by Ritchie & Nucent, No. 2, Upper Street, Italiax. Terms—Five Sintand amiable youth, whose premature death is a real likeness!—Yes, like Him I am nailed to a Cross are to be addressed (if by letter post pale) to No. 2, Upper Water Street, Halifax.

CONSTANTINOPLE .- ARRIVAL OF THE \*POPE'S Nuccio.- A letter from Constantinople of the 17th ult', says -" The Pope's Nuncio, Mgr. Formul, arrived yesterday at Constantinople, in the Sardinian steamer the Tripoli. A zery brilliant reception was given to him. After the diual salutes were exchanged between the Sardinian packet boat and the foreign vessels of war, the Nuncio embarked at Top-Khane in a superb boat with five pairs of ears, which was placed at his disposal by the Government. He was then conducted with the other persons of the mission, in cerriages belonging to the Court, to his hogel at Pera. The crowd which assembled on his passage cried, "Long live Pitts IX. 1 hte the liberty of Italy!" Long The Nubrie from these eries might almost have believed that he had not left itome. Immediately after reaching his hotel de feccived the congratulations of the diplomatic body, and of the deputations of the different religious communities, united and not unued. The Porto has given him the hotel he escupies, and will pay all his expenses while he remains here, which will be two or three months. Among the persons who form part of the Noncio's suite are Mgr Vespasiani, the Canon Capri Galanti, Count Feretti, nephew of the Cardinal, and cousin of the Holy rather, and Count Marcheui."-Morning Chronicle.

#### KENMARE.

The Rev. Patrick Hampston sends us the folowing scene of misery witnessed by himself;

"I was called in the morning to admisister the rites of the Church to a poor man named Palmer, who was expicing from the effects of cold and hunger. When I entered. I found the whole family lying on one wretched litter, with his (Dalmer's) mother, dead some hours before, lying in the midst of them. In order to give Palmer the last Sacraments, I had with my own hands to remove the dead body to another part of the hovel they inhabited. The poor are allowed to die in hundreds. The state of the conury is infinitely worse than last year year there was a good deal of employment, the labouring portion of the people had wherewith purchase food. But now no such thing. It is true we have a system of out-door relief, but through the negligence or wickedness of officials it is a complete farce.

#### KILMETNA.

. The following extracts "ie from a letter of the Rev T. Hardiman to the Rt. Rev. Dr. Briggs . " It is very easy for noble lords in England to talk disparagingly, and worse still, calumnionaly of the Irish Priesthood-giving them no credit at all for what they have done, and holding them strictly responsible for what they could not do. But, my lord, had those reckless men only seen and been able to appreciate the labours of the Presthood here for even one day, I am satisfied that the heart even of a demon could hardly con-tions steeled to sympathy, nor withhold the mead of praise from those whom it has of late become so fashionable to malign and cry down, with a any-nay, without even the shadow of a crime. The English people, my lord, expected great thing, for Ireland from the amended Poor Law-'twas 'o be the infallible panacea of all our sufferings. Alas, alas! how sad has proved the disap, cintinent of all who too confidingly allowed , hemselves ,o be led astray by this Mie nisterial 'ignis fatuis,' The murderous workings of this beautiful law may be seen in the Westport union : that, too, under paid guardians. Only think, my lord, if thousands and thousands of starving men, women, and children thousands of surving men, women, and entitren being inergraphy refused relief, though they repeatedly offered to their lauddords the veaceable possession of their holdings—reserving only the wretched cabin that sheltered them. The Irish Priesses, where succeeded in preserving peace and order in spite of such intolerable treatment as this."

The late Daniel Gabbet, Strand House, formerly an eminent solicitor in the South of Ireland has left upwards of £3,000 to local charities in Limerick

Births. March 10-Mrs. Shear of a daughtef.

## THE CROSS,